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LUCKY AND UNLUCKY SPIRITS.

Home-Talk by J. H. N., April 18., 1852.

GOD is the distributor of prosperity, and he distributes it on certain general principles. The same person finds himself in a train of good luck when under one influence, and in a train of bad luck when under a different influence. Good luck and bad luck do not follow persons, but the *spiritual principalities* that persons are connected with.

In general, the principality of *Jesus Christ* is the spirit that God loves; he pours his wisdom and love into that spirit; he watches over it, and surrounds it with prosperity and special providences. Whoever connects himself with Jesus Christ, so as to be under the shelter of that principality, will have good luck. When a person finds himself in a position where the spirit of God flows through him, and surrounds him with happy circumstances, let him not imagine that such good luck attaches itself to him as an individual; for that is not true in the least. That condition of things attaches to Jesus Christ, wherever his spirit is. The individual finds himself in that position by virtue of his connection with Christ.

There is truth in the doctrine of special providence; that is to say, God does make a difference between spirits: he loves one spirit, and hates another. One spirit he blesses; another he curses. One spirit abides under his wrath, and another under his love. There is no mistake about that. But the mistake we are liable to make is in supposing that special providences attach themselves to individuals. If I find myself in a perfect vortex of good luck, I am not to consider that God has turned aside out of his general course, and instituted a separate system in my individual case. I am to consider, on the contrary, that he pursues a general course, but I have come into connection with a spirit that he loves. I have come within the sphere of his special kindness, which shines through all the ramifi-

cations of Christ's spirit. Then, on the other hand, there is a spirit that belongs to the outer darkness, that is, full of destruction. If we by our individual actions sympathize and connect ourselves with that principality, we must accept of the luck that belongs to it; and we shall find that everything will go wrong with us.

This is the correct view of special providences; and it teaches us to seek good luck by taking care of our *fellowships*. In seeking prosperity, we should extend this principle in all directions: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you;" and, again, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Babylon, the great fountain of selfishness, is full of plagues. If you partake of her spirit, you must also partake of her plagues. On the other hand, come into Christ, and you will partake of the fortunes connected with his spirit.

There is no limit to the favor we can get into with God, by partaking of the spirit of his Son. Christ is his "beloved Son, in whom he is well pleased;" he is his *only* Son: we are partakers of God's blessings in the Son. We through Christ come into loving relations with the Father. If you wish to be prosperous, "do all things in the name of the Lord Jesus." If you shelter yourself in that spirit, you never will have bad luck. We see men who are so wise and prudent in their own conceit, that they cannot have the least idea of Providence; all the poetry of trust in God is completely shut out of them: these are the most unlucky men in the world. If we come into connection with a spirit of this kind, so that God, in looking out upon us, sees us under it, he cannot stop his habitual action toward that spirit, for the sake of our success, and we must suffer the destruction of that spirit as long as we are in sympathy with it. All God can do for us is to try to get us out of it. But he will crush that spirit, and us with it, if the combination is not broken up. God is long-suffering, nevertheless, and will be patient with all parties, and will not execute entire destruction as long as he can avoid it. But he manifests his displeasure at the false spirit at all times. If we want good luck, we must see to it that we do not come under the false spirit; nothing but bad luck attends it in all quarters. These principles are brought out clearly in the first Psalm. "Blessed is the man that walketh

not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord: and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

If we seek good luck in the right way, we need not limit God. His wisdom is unfathomable; his talent for management is infinite. He can enter into and guide minutely every branch of business through the whole church, so that every member shall feel that he is under the special care of God: and the intelligence of God shall be manifest in every thing that is done. There is no such thing as exhausting the resources in his power. It is as easy for him to diffuse his life and intelligence through a whole Community, and into every detail of business in it, as to give it a more limited portion of his spirit. All that is wanted to secure this result, is single-eyed faith that will do all things in the name of the Lord Jesus. All that is done in his name will be surrounded by the love of God.

You may say that Christ suffered adversity—that he was the victim of malicious design. But you will notice, that through the whole of that scene on the cross, though he seemed to be in the vortex of hell, and at the mercy of Satan, it was not so. The minutest things connected with his death were foreordained and superintended by God. When the soldiers mocked his thirst with bitter drink, and when they pierced his side, it was done "that the scriptures might be fulfilled." Christ's career was all prepared for him before he came into the world. When he was tempted to draw back in view of its trying consummation, he said, "For this cause came I unto this hour." For a long time previous, he had told his disciples that he was going up to Jerusalem, there to be crucified. If he had failed to accomplish that, he would have been defeated in his career. He was prospered in all things, and fulfilled his destiny to the last. His crucifixion was a necessary part of it. It was a surgical operation indeed, but it was done with the utmost nicety; every particular of it was done exactly right. His crucifixion

was in reality the most glorious vindication of his prosperity.

God is liberal in his gifts to Christ, and to all that act in his name. "He that believeth hath everlasting life: he that believeth not, is condemned already, because he hath not believed in the name of the *only begotten Son of God*." God has but *one* Son, and he has made him heir of all things; and whoever does not believe in him is in a final sense outside of the care of God, and that is damnation. There will only be these two departments ultimately—the Son of God and outer darkness.

THE NEW BIRTH.

THE new birth is a subject that is well calculated to elicit the deepest interest in every reflecting mind; and the more one studies the New Testament with reference to understanding the truth about it, the greater will his interest become in its investigation. The following are the words of Christ, bearing directly on this vital change, as recorded in the four evangelists: "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. (Matt. 18: 3). "Verily I say unto you whosoever shall not receive the Kingdom of God as a little child, shall not enter therein. (Mark 10: 15). "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein." (Luke 18: 17). "Except a man be born again he cannot see the Kingdom of God." (John 3: 3). Many of the Jews, especially those who were schooled in worldly wisdom, were greatly puzzled, if not seriously troubled, with declarations so emphatic, respecting the preparation required for entering into that kingdom which they believed to be at hand. That some, at least, failed to apprehend the true import of Christ's words, is evident from the conversation that occurred between the Savior and Nicodemus.

The disciples of Christ were taught that they were to *receive* the Kingdom of Heaven as little children: as much as to say, heaven or the Kingdom of God, enters into man, rather than man into heaven, thus disclosing its spiritual nature; and that heaven can enter into man, only upon certain conditions, which conditions were very forcibly illustrated by presenting to their minds the peculiar characteristics of a little child. The method Christ thus adopted to impart truths was equivalent to placing before them a living picture that they could study, and in which were personified many of the essential traits that exist in a child of God, such as dependence, obedience, faith, docility, simplicity, veneration, &c. A child does not reason, nor express doubts, but believes all that is said to it without questioning the truth of the statements. Precisely such a state of mind and attitude of spirit is required of those who are seeking the Kingdom of Heaven. And in this state of child-like obedience, Christ himself was their example. The language of his life, as well as of his heart, was, "Lo I come to do thy will, O God." Of himself, he could do nothing. "What I hear that I speak," was his constant confession. His very meat and drink was to do his Father's will. In Christ, therefore,

the spirit of child-like obedience found a true representative. Hence his fitness to teach others how to receive the Kingdom of God. Previous to the advent of Christ, the dark, unbelieving spirit of the devil had, to a great extent, diffused a feeling of orphanage over the human family, and it was at that pernicious falsehood that Christ aimed deadly blows in his sermon on the mount; the key-note of which, clearly was, that God is a real *bona fide* Father, who provides for his children in this world as well as in the world to come. His exhortation was to "take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things; but seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

To educate his disciples out of orphanage, out of worldly institutions, habits and ideas, into a spirit of parental obedience, was a work of no small magnitude. To be converted, and become as little children, the disciples had to be weaned from property attachments, marriage attachments, family attachments, business attachments, and, finally from attachments to their own life. Not only were they required to give them all up, but to hate them, as enemies to their progress in becoming as little children. Taking this practical view of the work given him to do, well might Christ make that warlike declaration,—"I came not to send peace on earth, but a sword: for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." From this, and corresponding testimony, the inference is to be drawn that our Savior met in the family spirit a very strong and subtle antagonist to the coming Kingdom of God, an antagonism of the flesh against the spirit, of blind idolatrous attachments against the discriminating truth-loving spirit that reigns in the family of heaven.

It is worthy of note that Christ's labors were chiefly confined to his chosen disciples, whom he educated to become the educators of the world in things pertaining to the Kingdom of God. At the end of three years, we find him celebrating the last passover with the disciples, when he opened his heart to them respecting the changes and events then impending. The talk he gave them at the close of that sacramental feast, respecting the invisible world he was about to enter, stands in beautiful contrast with the one he delivered to the multitude on the mount at the opening of his school. The one was to the other, as the soul to the body. They had known him only after the flesh. Under the new dispensation, which his death and resurrection was to inaugurate, they would know him only after the spirit. To that end, an unction from the Holy One would be given them which would lead them into all truth.

As one of the many proofs of the disciples' obedience to their teacher, he told them subsequent to his resurrection, not to depart from Jerusalem, but wait for the promise of the

Father; and although comprehending but slightly the nature of that long promised event, the command was faithfully obeyed. Their obedience may be called blind; but in that blindness lay its virtue, it being the blindness of faith. In imagination we follow them to the upper room, the abode of the eleven apostles, with the women and Mary the mother of their risen Savior. With one accord in prayer they waited as they had been instructed to do. No event in human history had exceeded the one then looked for—an event of the deepest interest alike to the living and the dead whose hopes were centered in Jesus Christ. Through that heroic band of men and women, whom Christ had converted into child-like mediums, human nature was to receive the baptism of an indwelling Christ. "God manifest in the flesh"—"Christ in you the hope of glory," immortality, eternal life. Such was their subsequent testimony, resulting from the fulfillment of the Father's promise to the Son of his love. Truly, did the disciples receive the Kingdom of God as little children.

But skepticism might possibly reply, that those disciples were gathered from the working classes of society, and besides, they were all illiterate men, so that it was comparatively an easy task to reduce them to the desired state of child-like obedience. But had they been men of liberal education, with strong intellectual gifts, the results might have been otherwise. As though anticipating some such query from the skeptical world, Christ, with the increased facilities which his victory over death had secured to him, met such objections and extinguished forever the ground upon which they were or might be made, by taking possession of their own intellectual standard-bearer, and converting him to the docility and pliability of a little child.

It is difficult to conceive of a mere unpromising case to be won over to the cause of the despised Nazarenes, than Saul of Tarsus. One can easily imagine how strongly fortified he must have felt himself on leaving Jerusalem, clothed in all the dignity of official authority. His very name was a terror to the fugitive believers, scattered abroad. But it is not so easy to conceive of his humble attitude, after his arrest by an unseen hand. Suddenly, indeed, did the zealous and mad persecutor become the penitent, subdued suppliant, saying, "Lord, what wilt thou have me to do?" In this instance, the process of transforming a hardened, self-righteous sinner, into a state of child-like humility, was brief. A work that required three years for its accomplishment, in other men, hardly required three days in the case of Saul. Perhaps it had not been possible for Christ to handle such cases, previous to his advance from the visible to the invisible sphere. It was subsequent to his victory over the last enemy of progress, that he declared that all power in heaven and on earth was given unto him.

But the same work of converting the old man into a little child, has to be done for all who receive the Kingdom of God, be the time one day or a thousand, in which the change is effected. Out of death comes life. The man of unbelief dies, but the child of faith is born. Truly, did the noble Saul receive the Kingdom of God as a little child; and this change is tantamount to putting off the old man with his deeds, and putting

on the new man with his renewed mind and loving heart. The mystery of the new birth, therefore, may be said to lie in the simplicity of the change. But the greatness of the change thus produced—all things being made new—evinces the wonderful humility of the Creator in entering into partnership with the human soul. The apparent difficulty of being born again lies in the crucifixion of self, or, in other words, of casting out of one's heart, pride of life, hardness and self-conceit; all of which are the works of unbelief, or, which is the same thing, the devil. Sincere repentance effects this re-construction.

The human soul and body, with its mental and physical machinery, may well be compared to an engine that is filled and worked by spirit power; and it is a question of momentous interest to every one, whether they realize it or not, which of the two spirits, Christ or Satan, shall supply that power. If Christ be our choice the new birth will follow, and we become the little children of God.

CLAY.

THE Chinese claim to have understood the value and uses of clay 2600 years before the Christian era. Doubting their claim if we choose, we must admit from the evidence afforded by relics obtained on or near the sites of ancient cities, in Assyria, Babylon, and Egypt, that the art of fashioning clay into vessels, and baking them in the sun or by artificial means, antedates our era by at least 2000 years. Specimens of pottery exhumed from ancient sepulchers in Egypt, bear inscriptions which leave no doubt of their antiquity. And such specimens are all the data we possess, in regard to the plastic art, as it flourished 3000 years ago under the ancient monarchies. Those ancient manufactures were simple, and the wares were coarse. As the art progressed it was found possible to associate beauty with utility, and the applications of clay gradually became more varied and extensive. Coeval with the rise and progress of the plastic art in the east, was its development in the west. Mexico and Central America give evidence by what remains of their early productions, of high attainments in the manufacture of fictile ware. So far as an examination has been made into the histories of the various nationalities of the world, the result has shown that all possess in greater or less degree, skill in the manipulation and application of clay to their different requirements. Descending to times within the range of authentic history, we find that certain localities became renowned for the excellence of their wares. Etruria in Italy, comprising what is now known as the state of Tuscany, produced ware, highly prized for the extraordinary beauty and elegance of its design. Sevres, in France, has long been the seat of the manufacture of the famous ware of that name. The Grecian states, at one period of their history, held annual exhibitions at Athens, designed to promote the growth of what they termed the Ceramic Art.

Within the last two centuries China has been forced to disclose some valuable secrets relating to the art. The introduction of the manufacture of China-ware into France, was due to the information imported by a French Jesuit who had labored as a missionary among the Chinese.

Clay, whatever its quality, is mainly produced by the disintegration of the mineral feldspar. This mineral is a crystalline silicate of alumina; and all clays are largely composed of this silicate. Where the disintegration of feldspathic rock proceeds and the deposits are made free from the admixture of any foreign substance, a very pure clay is obtained, which is used in making the finer wares, as china and porcelain.

Feldspar, then, being the source of a substance of so much value to the world, claims our attention as to its composition, abundance, and mode of occurrence. This mineral is composed of the oxides of aluminum, potassium, and silicon, and when exposed to the action of the elements, slowly decomposes; silicon and aluminum combine with oxygen, the alkaline constituent is washed away, and there remains a sticky tenacious earth, which we call clay, a silicate of alumina.

In what manner such chemical unions took place in the early history of the earth, and what quantities of the constituent elements were present, in solid or gaseous form, the student of Geology and Mineralogy can determine to some extent by existing deposits.

Feldspathic rocks constitute a large portion of the earth; it is estimated, that not less than one-twelfth of the solid crust of the globe is composed of this substance.

EVERLASTING SHROUDS.

WISHING some Pearly Everlasting (*Antennaria margaritacea*), for ornamental purposes, I took occasion, one fine afternoon, to go up on the hill-side back of our house, and gather some. While doing so, I came to a cluster of everlastings, whose abundant flowers, from their curious appearance, I hesitated to pluck. The dainty, rose-like blossoms, instead of standing separate, each on a tiny stem, seemed to have drifted together in one chaotic mass. And not only so with the blossoms of each stalk, but those of all the stalks were thus drifted together in one fleecy ball, about as large as a baby's fist, which held together so firmly, that, so far apart were their roots, each stalk had to make quite a bend to allow their heads to reach this strong center of attraction. On close examination, however, I could see that there was some method in this apparently mad jumble of the flowers. It looked to me as if some mischievous Puck had pulled the snowy roses apart, and, with silk of spider's web, woven their petals into a fairy hammock, where he could sleep to the lullaby of errant winds. Knowing fairies to be out of date, but thinking that something pretty must be enclosed in so charming a nest, I carefully lifted the covering, looked, and lo! there on the soft, velvety couch lay coiled, a huge, horrid caterpillar. Horrid! Well, yes; and yet with a sinister kind of beauty, for its glossy black skin was thickly spotted with yellow and white tufts of hair, and striped with gaudy colors.

Could it be possible, I thought, that such a creature, with nothing but legs (enough of them to be sure), and a mouth, could construct so ingenious a resting place for itself. At this juncture, deepening twilight compelled me to go in-doors. When I next visited the place, I found within a few feet around it, nearly a dozen worms of the same kind, either snugly ensconced in their shrouds, as I fancied to call them, or else industriously engaged in constructing them. These shrouds were not always at the summit of the stalks, where it certainly would be the least work to have them, but often below, at the first branching of the stalks, or else pendant from a couple of leaves, swinging in the wind, and looking like a hanging oriole's nest in miniature.

I could not conceive how these caterpillars could carry the materials for their shrouds, or cocoons, so

far, until, at another visit, I observed one worm slowly gnawing at the base of a blossom to loosen the petals, while from two of his legs hung a ball of them woven together, about as large as a pea. For, according to entomologists, "in the middle of the lower lip of the caterpillar, is a conical tube, through which issues the silken threads from which their nests and cocoons are made," so that the loosened petals could be easily woven together ere they fell to the ground, and, when fastened to some of the legs of the caterpillar, be thus transferred from place to place.

I could not doubt that these caterpillars were the larvæ of some insect; and, as some larvæ pass the winter as caterpillars, it was evident that these were preparing themselves a shelter in which to await their metamorphosis into an adult state. Not feeling sure, however, I intended to investigate the matter closely—find out how these hairy weavers constructed their ingenious cocoons, and if they really passed the winter in them. But I suddenly found myself hundreds of miles away from the scene of my researches, and obliged to defer them until a more convenient season.

THE STUDY OF THE UNKNOWN.

[The following introductory remarks from a lecture on Heat, delivered at the London Institution, by G. F. Rodwell, and published in the *Chemical News*, are interesting as showing the true attitude of scientific inquiry. These principles, although now applied by the scientific world only to physical phenomena, are applied by a few and will sometime be applied by all, to the vast range of spiritual phenomena which surrounds us and is recognized by the sense of intuition or faith.]

We are surrounded by actions which we cannot readily recognize. There are actions of the nature of those which constitute light—differing not in kind, but slightly in degree—which are unseen; there are other actions, similar to those which constitute sound, which are unheard; and others, again, similar to those which constitute heat, which are unfelt. Vast ranges of phenomena are beyond the direct cognizance of the senses. The organs by which external impressions are received and conveyed to the brain, although admirably perfect—I need not say far more perfect than our most delicate and refined instruments—are yet, be it remembered, exercised solely in regard to the welfare of the organism of which they form a part. They are devoted to that organism, and exist for the purpose of enabling it to resist adverse assaults, whether of external agencies, or otherwise; to comply with all the demands requisite for the conditions of life, and to transform the external actions of the material world into actions capable of being recognized under some definite form by the center of perception—the brain. The actions, or motions, which are thus received and transmitted by the nerves, are such alone as are requisite for the well-being of the entire organism. Light, sound, and heat are varieties of motion; but the nerves of seeing, hearing, and feeling only transmit certain of those motions; if they pass a well-defined limit of quickness or slowness, they cease to be transmitted. But these same relatively quick and relatively slow motions, although incapable of being directly recognized by us, do not the less profoundly influence matter. It is the object of natural philosophy to investigate all the actions by which matter is influenced.

Thus our senses are limited in their capability of observation. Their operations are finite. Hence, when we pass from the influence of the so-called physical forces—light, heat, electricity, chemical action—upon ourselves to their influence upon matter external to ourselves, it is necessary for us to assist and exact the capabilities of the senses in the particular direction required, and to free the intellect from impressions produced by unaided observation, the bias so resulting, and from the *idola specus* of which Bacon speaks, for we have all of us in our minds "*specum sive cavernam quæ lumen naturæ frangit et corrumpit*." It therefore behoves us when we study natural philosophy—specially any branch of it submitted to a mode of treatment more assimilable with reason, but less so, perchance, with unaided observation than some older and long-dominant system—it behoves us, I say, to receive with caution, and to carefully examine and analyze the impressions conveyed to us by our unassisted senses, and to put from our minds all preconceived notions, whether derived from directly-received impression, or indirectly from the authority of some older physical system; and this I will ask you to do at the outset. And when, as will frequently be the case, I shall have to speak to you of minute, invisible particles or molecules of matter, endued with functions, attributes,

and influences, diverse in form, and varied in character, and such alone as we are wont to associate with larger masses of matter, capable of being seen, and handled, and weighed, I will ask you to grant me some faith, and some imagination. If you find difficulty in doing this in this particular direction, remember that every grain of sand upon the seashore is a microcosm, sharing in the innate motions which pulsate through the Universe; and remember, further, that there are specks, infinitely smaller than grains of sand, in which a heart beats, and blood circulates, and all the functions of an exuberant vitality are exercised; and thus, by comparing the unknown with the known, faith may be lessened, and imagination not too tensely stretched.

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O. C., MONDAY, SEPTEMBER 27, 1869.

CONSANGUINITY.

ANY one who wishes to calculate accurately the blood-relationship of various pairs for scientific purposes, as must be done in the systematic breeding of animals, will be surprised to find how little and how unsatisfactory is the information that common books afford on this subject. The dictionaries and encyclopedias may be searched in vain for any thorough exposition of consanguineous relationships. Possibly there are books published by professional breeders in this country or in England that would give help, but they are not easily met with. Popular instruction in this matter is so meagre that probably not one man in a thousand can tell the exact percentage of common blood that he has with his cousin, or even with his half-brother.

The only attempt that we have found to expound the doctrines of consanguinity, is the following from Blackstone's Commentaries:

Consanguinity, or kindred, is defined by the writers on these subjects to be the connection or relation of persons descended from the same stock or common ancestor. This consanguinity is either lineal, or collateral.

Lineal consanguinity is that which subsists between persons of whom one is descended in a direct line from the other, as between John Stiles and his father, grandfather, great-grandfather, and so upwards in the direct ascending line; or between John Stiles and his son, grandson, great-grandson, and so downwards in the direct descending line. Every generation, in this lineal direct consanguinity, constitutes a different degree, reckoning either upwards or downwards; the father of John Stiles is related to him in the first degree, and so likewise is his son; his grandsire and grandson in the second; his great-grand-sire and great grandson in the third. This is the only natural way of reckoning the degrees in the direct line, and therefore universally obtains, as well in the civil, and canon, as in the common law.

The doctrine of lineal consanguinity is sufficiently plain and obvious; but it is at the first view astonishing to consider the number of lineal ancestors which every man has, within no very great number of degrees; and so many different bloods is a man said to contain in his veins, as he hath lineal ancestors. Of these he hath two in the first ascending degree, his own parents; he hath four in the second, the parents of his father and the parents of his mother; he hath eight in the third, the parents of his two grandfathers and two grandmothers; and by the same rule of progression, he hath an hundred and twenty-eight in the seventh; a thousand and twenty-four in the tenth; and at the twentieth degree, or the distance of twenty generations, every man hath above a million of ancestors, as common arithmetic will demonstrate. This lineal consanguinity, we may observe, falls strictly within the definition first given; since lineal relations are such as descend one from the other, and both of course from the same common ancestor.

Collateral kindred answers to the same description: collateral relations agreeing with the lineal in this, that they descend from the same stock or ancestor; but differing in this, that they do not descend one from the other. Collateral kinsmen are such then as lineally spring from one and the same ancestor, who is the root, trunk, or common stock, from whence these relations are branched out.

As if John Stiles hath two sons, who have each a numerous issue; both these issues are lineally descended from John Stiles as their common ancestor; and they are collateral kinsmen to each other, because they are all descended from this common ancestor, and all have a portion of his blood in their veins, which denominates them *consanguineous*.

We must be careful to remember, that the very

being of collateral consanguinity consists in this descent from one and the same common ancestor. Thus Titius and his brother are related; Why? because both are derived from one father: Titius and his first cousin are related; Why? because both descend from the same grandfather; and his second cousin's claim to consanguinity is this, that they are both derived from one and the same great-grandfather. In short, as many ancestors as a man has, so many common stocks he has, from which collateral kinsmen may be derived. And as we are taught by holy writ, that there is one couple of ancestors belonging to us all, from whom the whole race of mankind is descended, the obvious and undeniable consequence is, that all men are in some degree related to each other. For indeed, if we only suppose each couple of our ancestors to have left, one with another, two children; and each of those children on an average to have left two more; (and without such a supposition, the human species must be daily diminishing) we shall find that all of us have now subsisting, near two hundred and seventy millions of kindred in the fifteenth degree, at the same distance from the several common ancestors as ourselves are; besides those that are one or two descents nearer to or farther from the common stock, who may amount to as many more. And, if this calculation should appear incompatible with the number of inhabitants on the earth, it is because, by intermarriages among the several descendants from the same ancestor, a hundred or a thousand modes of consanguinity may be consolidated in one person, or he may be related to us a hundred or a thousand different ways.

The method of computing these degrees in the canon law, which our English law has adopted, is as follows: We begin at the common ancestor and reckon downwards; and in whatsoever degree the two persons, or the most remote of them, is distant from the common ancestor, that is the degree in which they are related to each other. Thus Titius and his brother are related in the first degree, for from the father to each of them is counted only one; Titius and his nephew are related in the second degree; for the nephew is two degrees removed from the common ancestor, viz., his own grandfather, the father of Titius, and so on.

The civil law, on the other hand, takes the sum of the degrees in both lines to the common ancestor; counting brothers as related in the second degree, uncles and nephews in the third degree, and cousins in the fourth degree.

This general view is interesting, and doubtless sufficient as a guide to inheritances, which is the only object that Blackstone had in mind; but it is very imperfect and misleading, considered as a clue to questions of blood-relationship. For example, both the civil and the canon law place a son in the first degree, a grandson in the second degree, a great-grandson in the third degree, and so on; which naturally implies that the distance of the great-grandson from the great-grandfather in blood is only three times the distance of the son from the father; whereas the series actually progresses, not in the arithmetical ratio of 1, 2, 3, &c., but in the geometrical ratio of 1, 2, 4, 8, 16, &c. The son has half the blood of his father; but the great-grandson has only one-eighth of the same blood; and the great-great-grandson only one-sixteenth. In the collateral line the canon law confounds the relation between uncle and nephew with that between cousins, calling them both the second degree (and so in other like cases), which is palpably unsystematic, besides falsifying the proportions of blood. The scheme of the civil law is a little better, as it provides a distinct degree for each collateral as well as for the steps of direct descent, but it is still a scheme of arithmetical progression. The series in direct descent is 1, 2, 3, &c., as in the canon law; and between collaterals it is either 2, 4, 6, &c., or 3, 5, 7, &c.; i. e. a brother, a cousin and a second cousin are in the 2d, 4th, and 6th degrees, and their children are respectively in the 3d, 5th, and 7th degrees of relationship to the same person. In all this we have but little better clue to the real amount of consanguinity than in the canon law scheme. Let us leave books, then, and betake ourselves to common sense.

We start with the principle that a child has half the blood of its father and half the blood of its mother. Shall we call this the first degree, meaning that it is the nearest possible relationship? We may do so, if we refer to the relation between the child and both its parents considered as one; for the whole of its blood is the same as theirs combined. But if the question refers (as it always does) to the relation between the child and one of its parents, we

answer, No; there is a nearer relation. The son has but half the blood of his father; but two brothers have absolutely the same blood. To state the cases accurately, half the blood of a man is the same as the whole blood of his father; but the whole blood of a man is the same as the whole blood of his brother. When Blackstone asks why Titius and his brother are related, and answers, "Because they are both derived from the same father," he tells but half the truth. They are related because they are both derived from the same father and the same mother. This addition doubles the relation, and brings them nearer to each other than they are to either of their parents. If we say that a man has 50 per cent. of the blood of his father, we must say that he has 100 per cent. of the blood of his brother; for they both have 50 per cent. of the blood of their father and 50 per cent. of the blood of their mother, making in each 100 per cent. of the same combination. We dwell on this point perhaps repetitiously, because it is the starting point of our system—the beginning of our scale of degrees. And herein we agree with the scientific breeders mentioned by Darwin, who consider the fraternal relation the nearest of all, and generally avoid matching brother and sister, though they freely match father and daughter for several generations.

The relation of brother and sister, being thus that of identity or 100 per cent., the question may properly arise, What will be the relationships resulting from their interbreeding? Evidently, continued identity of blood. The whole blood of the children of a brother and sister will be the same as the whole blood of each as well as both of the parents, and so of all generations that keep within the stock thus begun. Hence if Eve was taken out of Adam, as we are taught, so that they had one blood, and their children bred with each other or with their parents, and so on exclusively, it must be literally true that "God hath made of one blood, all nations that dwell on the face of the earth." The only possible method of introducing new blood would be by crossing with a distinct species.

What is the next degree of relationship? Probably it is best to call the ordinary relation of parent and child, in which there is 100 per cent. on one side and 50 per cent. on the other, of the same blood, the second degree, as there can be none nearer (except the fraternal) without closer interbreeding than the law generally allows to mankind. In the case of lower animals, we have seen in our extracts from Darwin that a male, by matching successively with daughter, granddaughter, &c., produces offspring having 75, 87½, 93¾ per cent. of his blood, and so on, approximating indefinitely to identity of blood or 100 per cent. But these degrees are so unusual that we may leave them out as exceptional.

But now observe an important consequence of our first position, that brothers have absolutely the same blood. The uncle having the same blood with the father, has the same relation to his nephew or niece as the father has. Let us state the matter in the most exact manner. Half the blood of the child is the same as the whole blood of his father; but the whole blood of the father is the same as the whole blood of his brother; therefore half the blood of the child is the same as the whole blood of its uncle. This is startling—to say that a father and daughter are no nearer relatives than an uncle and niece! But so far as blood is concerned this must be true. As the offspring of a father matched with his daughter would have 75 per cent. of his blood, so the offspring of an uncle matched with his niece would have 75 per cent. of the same blood. Thus an indefinite approximation to identity of blood might be carried on by an uncle matching with his niece and her offspring, as well as by a father matching with his daughter and her offspring; or father and uncle might alternate in any of the steps of the progression.

What is the next degree of relationship? On the same principle as before, we answer, That of cousins; for though intermediate degrees might be created by special interbreeding, the usual progression is from brothers to their children by foreign mates. The

precise amount of consanguinity between cousins may be stated in this way: Half the blood of a nephew is the same as the whole blood of his uncle, (as we have before proved); the whole blood of the uncle is the same as half the blood of his son; therefore half the blood of one cousin is the same as half the blood of the other. The offspring of a match between cousins, will of course have the same proportion of the common blood as they have, viz. 50 per cent.

And now perhaps it is time to inquire what is the relation between half brothers, or half brothers and sisters. This question is made specially interesting at this time by the excitement about Lord Byron's alleged incest, which is understood to have been between him and his half-sister. Proceeding as before, we say that half the blood of a child is the same as the whole blood of its father; and half the blood of another child by the same father but not by the same mother, is the same as the whole blood of the same father; therefore half the blood of the one child is the same as half the blood of the other, which is exactly the same relationship as that between cousins, or what we have called the third degree. This again is startling. Can it be that while the relation between own brothers is perfect, exceeding that between parents and children, the relation between half brothers is less than that between uncles and nephews, and only equal to that between cousins? So it must be, if our previous reasoning is correct. A father having children by two wives, is just the same, for all purposes of blood, as two brothers having children by two wives; because the two brothers have the same blood and therefore may be considered one.

The curious inquiry might be raised here, whether the feelings of nature or what may be called the instincts of blood, do not correspond to this result. We have heard a man say, that it seemed to him that he was more nearly related to several nephews who were half brothers, than they were to each other.

Perhaps we have gone far enough to indicate the fundamental principles on which a thorough exposition of the various degrees of consanguinity should proceed. The application of these principles carried beyond the third degree, leads to complications which we cannot now stop to systematize.

J. H. N.

MRS. STOWE'S THEOLOGY.

MRS. STOWE'S Byron article has provoked criticism on all sides, and for many reasons, but we have seen none so just or important as that in the *Advance* of Sept. 16th, for the theology which pervades it. Its tone is that of a Universalist. Lady Byron was a Universalist, and her faith is made a great point in her eulogy. Her charity is made to appear in her ascribing Lord Byron's moral idiosyncrasies to his early education in Scotch Calvinism, imbittering him against Christianity. Wicked as he lived and died, she never doubted his salvation. To quote the words of Mrs. Stowe:

"Never has more divine strength of faith and love existed in woman. Out of the depths of her own loving and merciful nature, she gained such views of the Divine love and mercy as made all hopes possible. There was no soul of whose future Lady Byron despaired. Such was her boundless faith in the redeeming power of love."

Again:

"She never doubted that the love which in her was so strong that no injury or insult could shake it, was yet stronger in the God who made her capable of such devotion, and that in Him it was accompanied by power to subdue all things to itself."

Again:

"But all this [referring to a distressing reminiscence of his crimes] she looked upon as forever past; believing that, with the dropping of the earthly life, these morbid impulses and influences ceased, and that higher nature, which he so often beautifully expressed in his poems, became the triumphant one."

The manner in which all this is put, identifies the writer with the sentiment. Is Mrs. Beecher Stowe going that way? And has she been persuaded by the sweet sophistry of natural affection into this apostasy? The following is a part of the argument

of the *Advance*, which logically leads to the doctrine of an uncreated devil:

"It is natural and pleasant to indulge in such a dream, and, like many another dream, we could wish it were true. We have no harsh reproach to utter, when those who, like Lady Byron, have had loved ones live in sin and die without evidence of repentance, cling to the hope of a final restoration of all men. But their wishes cannot fulfill themselves, and must not be mistaken for inspired prophecy. The mother or the wife of Judas, 'the son of perdition,' may have reasoned herself into a belief that he was, after all, an heir of glory, though Jesus said, 'It had been good for that man if he had not been born!' To think that Byron was after all saved, in the next world, if not in this, may have been a comfort to his forgiving wife; but yet more in the spirit of love is it, to teach, with the Bible, a doctrine of final ruin for unconverted men, which may save thousands from imitating Byron's life. 'There was no soul of whose future Lady Byron despaired,' says Mrs. Stowe. But when we ask for the positive evidence on which to base such an important conclusion, alas! it is lacking. Not a word is given from Scripture, no, not even from the utterances of Him who was incarnate love, and who 'came to seek and to save that which was lost.' His utterances are all of opposite tenor. And so we are treated to the specious but unreliable abstract argument from the power of the divine love, which, if the argument be worth anything and it be so potent, ought to have prevented all this sin and misery, instead of simply curing it after ages of shame and agony. If human reason may pass judgment on divine wisdom and love, and argue that a universe in which all sin has been brought to an end, and all suffering has turned to bliss, is more perfect and worthy of God, than one in which some sin and misery forever remain, then it must be just as true that it would have been a still more perfect universe had God maintained holiness in it without any lapse, and happiness without any alloy! Yet plainly this reasoning is contrary to the facts of the case, and must involve a fallacy."

COMMUNITY JOURNAL.

ONEIDA.

—We received a visit from Mr. J. H. Rice of Albany and Mr. H. Hayden of Rome, agents of the Hartford Insurance Co. in which our neighbor Borst had insured his hop-house, which was burned last week. They paid the full amount of the insurance. Mr. Rice placed a silver coin in our cabinet, and Mr. Hayden presented us with a South Sea Island sword. It is a great curiosity, and is made of sharks' teeth, (said to be poisoned), tied on to a tough piece of wood so as to give it somewhat the appearance of a saw.

—The school commencement was held at our new Academy on the twentieth, and the students, of whom there are sixty-five, commenced their studies in Geography, Grammar, Arithmetic, Algebra, Geometry and Philosophy.

The questions which had been asked at the examinations were read in our evening meetings, and the family received amusement and instruction in attempting to answer them.

Shoes.—Last evening when my friend A. displayed her foot encased in a high gaiter, and asked me, with an arch look, if I had any yearnings for them, or was entirely converted to the "final shoe," I said, "Converted!" with an emphasis there was no mistaking, and felt ready to preach a sermon on the spot about my conversion.

Now, naturally, I have quite a leaning towards "pumps and vanities;" so when the subject of wearing low shoes was agitated I felt very much disturbed, not to say downright angry. What was more comfortable and sensible, I thought, than a high boot, keeping out the cold and snow in winter, at the same time making the foot look so trim and neat; covering the ankle bones, that no one thinks good looking, and making a pretty ankle look still prettier. Then to think of a horrid low shoe that would show the stocking at every step; how I did dislike to see a woman's stocking above her shoes. I wear a short dress, and like it; I wear short hair, I would n't have it long; but a low shoe—words fail me. I adopted it not because I wanted to, but because those older and wiser than I wished to have me, and I wished to please them. With many a sigh I cut off my beautiful balmorals that I loved so much, with a groan put them on, looked at them long and steadily, and said to the girls gathered

about me, "They don't look so dreadfully, after all, do they, girls?" Soon I discovered I could dress myself a great deal quicker; I did not have a quarter of a yard of boot-leg to lace up every morning. That is a saving of time, I said to myself; so far, so good; but they didn't look pretty.

Gradually, however, my feelings underwent a change; just how, I cannot tell. I began to think of woman's propensity to sacrifice comfort, use and health, to fashion and foolishness, and of my own propensity in particular to do it; and, finally, I looked upon it as just the thing I needed to cross my pride and will. I have come to like my "horrid low shoes" as much as I disliked them. I like them because they are useful, time saving and healthy; and I have no doubt the grandest lady in the land would call them pretty if they were only the fashion. The most useful lesson I have learned by all this, is the value of giving up my will to others; I do not think many people know how hard this is for me; but every time I do it I am more and more impressed with my own foolishness, and the wisdom of those older and better than I. I want to be a useful woman in this world, and I am glad there are those who can persuade silly girls like me to abandon their follies.

G. B.

Testimony.—I wish to testify to the truth of the promise of God, that he will give an hundred-fold in this life for what we forsake, and in the world to come, life everlasting. He has more than fulfilled this promise to me, for I have more than an hundred-fold for what I have given up in this world; and I believe I have life everlasting. I have the witness that Christ dwells in my heart, from the fact that I improve in overcoming my old life; and love, faith and patience, are growing. Patience is one of the great things in which I have been lacking.

Before I came here, I had to work for every thing that I had. There was no time that I could call my own, for study or improvement; but now I have all the time I can ask, and every thing else that I need. I believe those who are willing to forsake all for Christ, and seek to please him in all they do, will find that his promises are fulfilled to them, let their circumstances be what they may.

I am thankful for the presence of God that I enjoy; and for his care over me all my life. M. L.

WILLOW-PLACE.

—The greater part of the silk-machinery for the Wallingford factory has been made in our machine-shop, and was shipped last week.

Evening Meeting.—W. H. W.—Christ said, "Herein is my Father glorified, that ye bear much fruit." It is a good desire for us all, to be fruitful. Mere personal good feelings or happiness is not all-important; but the great concern should be, are we bearing fruit to God? In the external world, the present time is the harvest time—the time the husbandmen have been waiting for so long; and now they are gathering in the fruits of their labor. The various fruit-trees and plants look very beautiful in the spring time, when they are putting forth their leaves and blossoms—it is a time of rejoicing—a time when every thing is bursting into new life; but all this is only the forerunner of what is to come; and is of little value unless the processes go on and fruit is matured. Persons may feel never so happy when they are budding forth into new experience—there may be never so much joy and exhilaration; but it is of little value compared with the ripened fruit that should result from such experience. Trees and plants have to go through a great many vicissitudes, storms, darkness and tempests, before the fruit is matured.

All these studies and exercises we are going through, are, that we may bear more fruit—that God may be glorified in us. It is part of the husbandry of God that we may bring forth much fruit. God wants a great deal of fruit from us. I want to find a way to have every thing tend to that end. Let it be like the sunshine and rain and dew, to perfect the seed that God has planted in us, and bring it to full maturity. "First the blade, then the ear, then the full corn in the ear." The blade is beautiful, but it must go on and develop the full corn before God will be satisfied. There must be constant watching

and vigilance all through, to keep all parasites away, and see that nothing interferes with the perfecting of the fruit.

WALLINGFORD.

—In the printing-office we have commenced working off the book "American Socialisms," which promises to be a good three months job. Our students have begun their fall term at Yale, Hinds in the senior class, and Burnham and Miller as freshmen. The newly-bought factory over the way has been renovated, and is on the point of receiving its machinery for silk manufacture. So you see we are not likely to stagnate. Education, book-making and silk-spinning, all commence here this fall at once and together.

—We rejoice in reaching the end of the fruit season. Only grapes now remain to be gathered. From the middle of June to the first of September, we had a pretty constant battle with the ripening berries of various descriptions. The last report of the pickings was thirty-five bushels of Lawton blackberries. All this fruit abundance makes a pleasant-looking table, and counts fairly in returns, but it exacts a great deal of rather monotonous work. Enough is enough. We have drilled in that kind of service a long time, and now we are ready to graduate. We shall hereafter cut down our farming and fruit raising to the minimum of what we want for our own use. Having fed the million with fruit, we will now give them something better.

—The Mount Tom Printing Company have lately finished two large price-lists for the two eminent firms of silver-plate manufacturers of this town, Messrs. Simpson, Hall, Miller & Co., and Messrs. Hall, Elton & Co. These specimen books form volumes of over eighty pages quarto each, printed on heavy tinted paper, and are filled with fine engravings of the different articles manufactured by the firms whose names they bear.

—Rev. S. H. Elliot, who died at New Haven last week, was a cousin, and in boyhood a favorite playmate of J. H. Noyes. His birth-place was Brattleboro, Vermont. He was a man of genial disposition, and the author of several books. A kindly intercourse subsisted between him and our New Haven students, which will cause him to be tenderly remembered.

The following scrap of nonsense found its way to us from W. C.

There were some young men who said, So!
We will teach those bold Britons to row.
They begun pretty fast,
But their speed did not last;
And so they were beat in the row.

There was a fine lady named Stowe;
Of Byron she made such a show,
The critics declare
She's a horrid old bear,
This inquisitive lady named Stowe.

CORRESPONDENCE.

THE NEW PATHY.

Cleveland, O., Sept. 14, 1869.

DEAR CIRCULAR:—In the issue of 26th April last, there was a letter from "G." upon the above subject. I was not only interested in it, but, I may say, I then avowed a full conviction of the truth of the doctrines of the new system, as set forth in that letter, and resolved to make a practical application of its therapeutics in my own case and thus bring them to the test of actual experiment. For some time previously, I had been convinced that "disease is as bad as crime," and that, like crime, it has a spiritual origin with evil principalities, and, so far, could heartily subscribe to the theory of the new "pathy;" but, that remedies lie in the direction of what was, in the letter referred to, so sentimentally described as the "do-nothing policy," I was not so well satisfied. I determined, however, to try it; and having done so, I wish to report the results.

I had some ailments, and, of course, the pernicious habits generally attendant thereon. For example,

for fifteen years I had been coughing. There was an irritation in the bronchial passages, and also a slight catarrhal affection, causing mucous deposits in the region of the throat. This constant tickling produced a hacking cough, and the obstruction of the vocal passages led into the habit of making spasmodic efforts to clear them out on attempting to speak or read. The habit grew, until, whether there was any occasion for it in reality or not, I was almost continually, and most of the time involuntarily, clearing my throat or coughing. I tried often, but in vain, to cure the pernicious and detestable habit with medicine; took pectorals, troches, cod-liver oil, had my throat cauterized, and what not, but all to no purpose. True, I would sometimes realize temporary relief, but, on the whole, settled deeper and deeper in the quagmire of diseased habit. Connected with this and proceeding from the same catarrhal affection, was another habit acquired, that of almost constantly blowing the nose, that organ having a constant feeling of oppression and obstruction; and this habit became so inveterate, that the slightest tickling in the nasal passages of any foreign substance, would set me at work to clear them; and this became involuntary, and grew in strength and tenacity till my practice of it made me ridiculous.

Well, on reading G's letter and looking at myself in the light of the truth, I made up my mind to "throw physic to the dogs," and to stop all this coughing, blowing, and hawking—in short, to bite at the sly old angler's hook no longer. The result has surpassed my most sanguine hopes. My faith has already met with more than its reward, if possible. My cough is gone. The mischievous tickling at the throat has nearly disappeared. The obstructions in that quarter, when they make out to thrust themselves upon my attention, are easily removed by an effort of the will, without any more of that disagreeable and uncomfortable coughing. I let my nose alone, and it soon learned to take care of itself. It is not so prominent (!) as it was; that is, in demanding attention. I pronounce the "new pathy" a success. The "do-nothing policy" is entirely practical. Through faith I feel that I am on the road to victory. To the coughing, sneezing, blowing, hawking, phycing doubters who lag behind, I say, Come on; let us go up and possess the land of health, of comeliness, of decency. However, this "do-nothing policy" is by no means a tame and spiritless one. My experience is that it requires most determined resolution. When the parasites of the evil one have found a lodgment in some tender and sensitive spot, and irritate and sting, penetrating to the very center of nervous sensibility as it were, to keep still and refrain from coughing, scratching, or some other spasmodic effort to free one's self from the enemy, requires stern reliance and effort. It is work after all. No laggard can do it. But it can be done, and in the doing there is great reward.

J. W. T.

Cresco, Iowa, Sept. 6, 1869.

DEAR O. C.:—When you began your home at Oneida, I too was a resident of Oneida Co., which is my native place. I was a student at DeLancy Institute when you made a commencement, which caused some excitement in the place, especially when the D. and S. families expressed an interest in the Communistic home. A little later I was visiting the family of Dr. P. S. A. at Chittenango, Madison Co., who had just purchased the homestead of Mr. Burt, and Mr. and Mrs. B. were going to join the O. C. I was but a mere child at that time; still I felt an interest in you then—thought that was really the true way to live, and wished in my childish heart that I, too, might live in a large family where I could have so many brothers and sisters. Two years subsequently my parents moved to Wisconsin, and I lost track of you, only hearing from you occasionally for a number of years; but whenever I saw your traveling-bags, traps, or canned fruit in our market at Milwaukee, it always gladdened my heart, for I felt that you were prospering, although at that time I was not at all fitted to be a member of your family. Being a child of discord, I have needed severe experiences to bring me into any kind of harmony with myself. Besides, I

was in bondage to selfishness, which we must be entirely free from before we can live in a Community. All things are tending toward Communism; and I thank God that there are so many Communistic homes starting up all over the country. But I fear only a few of them will hold together very long, because of the sin of selfishness. So many have an idea that it would be very fine to have a nice, pleasant, beautiful home, with fine surroundings, such as is impossible in the single homes of the world, losing sight entirely of the principle, and forgetting that the gospel of Christ is the only true basis of Communism.

Christianity, as it finds being and expression in our lives, is the harmonizing influence—the toning power; it is the sacred bond that unites men to each other. Whatever unity has been attained in human societies, has come from the influence of the religious sentiment. There has been no organization among men, of which some manifestation of the religious nature of man has not been the center and soul. All else is selfish, isolate, discordant, tending every hour to dissolution. There is in all this universe one life, one God, one love, one religion and one church.

All colors and shades of color, blend in one pure element of light; all tones blend in one pure unison of sound. So Christianity is the first element necessary to the success of Communism; it gives us unity with the Infinite, and aspiration to the higher and more perfect life. The next element necessary is love, the sum of all attractions too. Next is industry, which is the basis of the physical life, and the natural outflow of its energies. When these three elements are combined in a society of individuals, there is no despotism—no need of rule or law. When any one says in the depths of his heart, "The will of God be done," old things have then passed away, the Community lives from its own spontaneous, ordered life. It is not a machine operated by an external force, but a living soul.

But my brothers and sisters, it is useless for me, who have had no experience, to give you my ideas of a true Communistic home, when you have had so much experience. And I feel that you have found the truth, and the truth has made you free. No people can be truly noble, truly virtuous, only as they are truly free.

S. J. S.

RECOLLECTIONS OF RAILROADS.

VI.

THE man who was most bitterly opposed to the railroad for which we were surveying, was Lord —, a man of very little influence beyond the immediate neighborhood of his own estate; and even there, very unpopular. He was unscrupulous in his opposition, and determined at all hazards that the survey should not be taken. He had a bailiff as unprincipled as himself, to whom he gave instructions to keep watch by night and by day, and to resort to any means he chose to keep us off the land. Every day and Sunday we tried to steal a march upon the wary bailiff, but always without success. We tried the night, but the bailiff was ever on the alert. A watchman seemed to lie at every fence.

Finding such difficulties in the way, Lord —'s estate was left till the last, and the remainder of the survey was proceeded with. When all else was completed, the question again arose, How were we to get through the estate of Lord —? The time was approaching when the plans must be deposited in compliance with Standing Orders, and if the survey could not be made, the failure would prove fatal to the scheme. My father was appealed to; and he decided that the survey must be made, and at once, if it took all the men he had to do it. It was Saturday afternoon when this ultimatum was given. We were all at home, about thirty miles from the scene of action. A council of war was called by the chief clerk, at which a dozen navvies were summoned to attend; stout, brawny fellows, not one of them less than six feet in height, and then and there the clerk disclosed his plans.

Before leaving the spot where the survey touched the boundary of the estate of Lord —, we

had reported that the proposed line had been abandoned in consequence of that nobleman's opposition; and to throw the people still more off their guard, the clerk pretended to run a line nearly a mile from there, over some common land, and left conspicuous stakes driven in the ground along the route. No one of us had been there during two or three weeks, and there was little probability that the bailiff would be other than misled by the current report that the line had been diverted. We had every reason to suppose that on Sunday morning the people would be gone to church, and there would be scarcely any one on the premises but the bailiff and his family. They were sure to be "on hand," for it was well known that the old reprobate never went to church. Here then was our chance.

It was agreed to start in the night, so as to reach the estate a few moments after divine service had commenced on the following day, and overpower and secure every one who approached us, "so that the quiet of the day," as the clerk expressed himself, "may not be disturbed by allowing unnecessary alarm;" for even railroad men in the rush of their business, which sometimes admits of no delay, like to pay a certain respect to the religious convictions of others, who are more fortunate than themselves in this quiet enjoyment of their Sunday's rest. Strict orders were given to the men not to molest any persons unless they first attacked our party, and then they were not to resort to blows, but merely to hold them until the clerk finished his survey. Every thing was arranged, and the company started with three teams; but as I was only a boy, and muscle being the principal thing in demand, I was not allowed to join the party.

Arrived at a tavern two miles distant from the scene of action, they left their teams. It was yet early. Country people rest longer in bed on Sunday mornings than on other days, so that there would be little difficulty in two men, who were sent on with the instrument &c., avoiding notice. Under a certain oak tree, in the woods adjoining Lord ———'s estate, they were to hide themselves, while the remainder of the party repaired there singly and by different routes.

The last note of the last bell had just escaped from the old ivy-bound church tower, denoting that the parson was already in his place and that the neatly dressed yeomen with their families and laborers were ready, some of them to worship, some to sleep. But there was a party of fourteen, only little less than a mile from the sanctuary, who were not going to sleep for the next two hours at least. The dying out of the "parson's bell" was the engineer's signal for action, and no opposition was encountered nor a soul was seen, till they came within fair view of the bailiff's house. Such a state of things was too good to last. The men were chuckling over their success, when the enemy hove in sight. Mounted on an old horse, which he urged to the top of its speed; swearing vengeance, he rode straight at the theodolite, swinging a heavy stick over his head to keep off all assailants. The engineer had scarcely time to catch up his instrument and save it from sudden destruction. Wheeling quickly round to ride after the man with the instrument, the bailiff or his stick came into unpleasant collision with a navy's head, and quick as thought the enemy was laid upon his back while his riderless horse galloped no one knew where, urging himself forward by the blows of the dangling stirrups.

A huge wife next made her appearance on the field, gesticulating somewhat worse than her husband, and armed with a flail handle. She was followed by a daughter of no less proportions and equally demonstrative, armed with a three-legged milking stool. The wounded navy knelt upon the bailiff, whom he held firmly to the ground, and remarked in the broadest Yorkshire dialect, while he suited his actions to his words, "Oi's awdered not to strouke thee, but Oi'll twist thee dom nose." The females flew to the rescue; and nothing remained but to disarm and throw them, stopping their noise by the best available means. The line was run before the people left the church, and by ten o'clock that night the clerks were home and plotting their

work. They had committed a trespass, and were liable to arrest. The bailiff and his family had committed an assault, and the men had only acted in self-defense. The twisting nose business looked ugly; otherwise there was a clear case of assault against the bailiff.

THOUGHTS OF HOME.

L YING on my back upon the tower-top, the stars spread out before me, I gazed into the wonders of the universe till almost dizzy with a sense of their vastness—to think that each one of those mere specks of light should be a sun controlling a great planetary system like ours, and perhaps greater by far. The contemplation was scattering—too outward-bound. Then it occurred to me, why it was that Christ had so little to say about these things, stupendous as they are. I had often wondered why He did not allude to them. He came to show us the way home. We might wander forever among the stars without finding contentment there. He spoke of the many mansions that were in his Father's house. The burden of all his teaching was: "the Kingdom of Heaven is within you." He thought it vastly more important to instruct men in righteousness, than to point them to the stars. He found men already outward-bound enough, and his mission was to call them home. Man is unhappy because he is homeless. The true home feeling that makes one happy is the product of a good heart. It is the heart, and not the imagination, that needs our first care. Astronomy, and other scientific pursuits, however valuable they may be in their places, are not of the first importance. Christ struck at the root of the matter, by confining himself for the moment, to the work of renewing the heart.

THE UTILITY OF COMBINATON.

I N estimating the benefits of Association, we may make use of the following illustration: A square block of six equal sides, measuring an inch each, contains one cubic inch of material, and has six square inches of surface. The proportion of solid matter to surface in this single piece, is as one to six. Join it to another block of the same dimensions, and we have now double the solid contents of a single one—or two cubic inches; but the superficial measure is not doubled—it is only ten square inches. Thus the proportion of solid matter to surface is reduced by the combination, from one and six, to one and five. If we place eight such blocks together, forming another solid square we find the same proportion stands as one to three. This experiment establishes the rule that the larger a compact body is the greater is the proportion of interior substance to external surface; and hence the greater is its power of endurance and resistance.

To apply this illustration: The superficial extent of each separate block, corresponds to the vast demand for labor and care which pertains to isolated individuals; the solid contents, to the life and energy which they possess for meeting that demand. As in the case of the former, combination increases the proportion of contents to surface, so social organization increases the proportion of internal energy to external exposure, or to the demand for individual exertion against want. It does not create

life, but it favors its action, and increases its power over evil. Like the putting together of cubes, it diminishes the superficial exposure of individuals without lessening their power of resistance, or interior life.

WOMAN'S DRESS.

Two women, dressed in trowsers and with skirts abbreviated to the knees, were surrounded and followed by a gathering of loafers and greenhorns while waiting on a street corner for a car. The police would do well to promptly notify such unmannerly cubs to move on. Surely such modest and unbecoming dresses need not make a sensation on our streets, where nearly grown girls may be seen with skirts almost as much abbreviated without the trowsers. Of course we do not admire these dress reformers. Reformers of any sort are not attractive. But a woman's dress is a great fetter. For women in the usual dress to attempt to compete with men in work, is as absurd as for a cow in a poke to attempt to race with a free bull on the prairies. It is natural that women should attempt to modify this incumbrance. Probably there are some who think it their duty to take up their cross by setting the example. No reformation is made without martyrs. Perhaps there are some who like the notoriety. If there are, the counterpart of such weakness may be found in the men. But at any rate they have a right to wear this dress, and none but ill-bred loafers would subject them to any such annoyance for it.

—Cincinnati Gazette.

The London *Lancet* is out on the subject of tight lacing; for it appears that "spider" waists are again insisted on by the canons of fashion in England as here. There are no new arguments brought to bear upon the absurdities of the practice in question and the evils that result from it. Some of the latter were set forth in very plain and unequivocal language, some time ago, by Mrs. Dr. Lozier, who knows all about the subject, in an address reported in full by *The World* at the time. It is very doubtful, though, whether any amount of warning can have a counteracting influence in matters over which fashion reigns. Woman, though allowed by some thinkers to be a rational creature, is not a prospective one. In spite of all that has been written, all that remains to be written, about the hygiene of dress, woman persists in dressing "to kill." Ah! she dresses to kill in more senses than one. In making a spider of herself, to kill the gaudy flies that buzz about her, she kills herself. A perambulating suicide is the lady with the spider waist. Some forlorn damsels have done themselves to death by strangulation with a garter. Paris green does the business for others. It is common for "rashly importunate" ones to jump off bridges and ferry-boats, in the wilderness of their despair. But the lady with the spider waist has far more method in her madness than any of these. The instrument of death selected by her is the stay-lace, and her suicide is gradual and lovely, and a blessed martyr is she.—N. Y. World.

HOW TO KILL OX-EYE DAISIES.—Solon Robinson gives the following as his method of killing daisies:

When I bought my farm it was as thickly set with daisies as any field I ever saw. I did not believe in them, for hay nor pasture. I did not know that salt would kill them, but found the first dressing greatly diminished this slovenly farmer's crop. The second dose did the work. I found next mowing time, where they had predominated over all the grasses for years, scarcely a bull's eye to be seen upon an acre. In their place came red and white clover, timothy, red-top and June grass. Do the farmers esteem these better than daisies? I do. If you do not, why all I have got to say is, this is a free country, and you may grow them. I shall salt and kill them. I had rather grow clover grass. But killing daisies is not all the benefit I derive from salt. It killed the worms; and the moles not finding their accustomed food, discontinued burrowing under and killing the sod, and it grew and flourished.

But that is not all. Manure is good for nothing until it has met with a solvent. Some vegetable substances are not soluble in rain water, and although capable of making good manure, are good for nothing in their inert condition. The action of salt, lime, plaster potash, &c., upon dead, inert vegetable fibre in the soil, is to cause it to decay and become food for the growing grass. Dig up a sod in any old hide-bound meadow or poor "run-out" pasture, and you will find it full of black, dead roots. If you dig again, after the action of salt or other mineral manures, you will find a different and more favorable appearance, and certainly you will find a great difference in the product. In short, you have made two blades of grass grow where only one grew before.

What if over all this country the same result could be produced? Who can calculate the increase of wealth! It alone would forever pay the interest upon the national debt, and that, at least, would prove a national blessing.

I have seen some hay fields the present season where three-fourths of the weight of the crop was daisy. At a little distance it appeared to be all daisy. This was the case in a field at Autumn. The flea-bane overgrew the clover. Such a field as that I think I can clear of this pest of all good farmers at a cost not exceeding \$3 an acre, even here, where transportation is most expensive. I did it upon my own place in Westchester Co., at less than \$1 an acre. Again you ask, how? I answer; with salt. Nothing else. That is sure death to daisies. At first, I used three bushels, not being quite sure of the effect. I think I got a ton of hay from three bushels of salt, which was applied in the Spring, about the time the grass began to look green. Upon the stubble I put seven bushels more, and since that I have applied ten more bushels. The cost in New York was six cents a bushel at the packing-houses, where it is brushed off dry salted pork.

THE GIANT.

There came a giant to my door,
A giant fierce and strong;
His step was heavy on the floor,
His arms were ten yards long,
He scowled and frowned; he shook the ground;
I trembled through and through—
At length I looked him in the face
And cried: Who cares for you?

The mighty giant, as I spoke,
Grew pale, and thin and small,
And through his body, as 'twere smoke,
I saw the sunshine fall.
His blood-red eyes turned blue as skies,
He whispered soft and low—
Is this, I cried, with glowing pride,
Is this the mighty foe?

He sunk before my earnest face,
He vanished quite away,
And left no shadow on his place
Between me and the day.
Such giants come to strike us dumb—
But weak in every part,
They melt before the strong man's eyes,
And fly the true of heart.

—Charles Mackay.

PHYSICAL TRAINING.

WHAT constitutes "high condition?" and what are its advantages? In answer to these questions an ex-amateur Thames oarsman writes to us as follows:

"The experience of the first two or three weeks in training, so far as I have been able to judge, from my own case and from the experience of many others, is debility and diarrhoea, with a loss of weight; after which, in cases of ordinarily healthy persons, about half the weight lost is slowly regained, and care is necessary to guard against constipation, until a point is reached where the constitution begins to give way. This is called "over-training," the usual symptoms of which are boils, diarrhoea and languor. When such a point is touched, a man should cut himself down to half work and improve his diet; and even then, if he is not perfectly sound he will not recover himself during that season. At the best it takes a month to get over it. My weight on commencing to train was usually a little less than one hundred and seventy-four pounds, and in a month that was reduced to one hundred and fifty-eight pounds, after which a reaction took place and I gradually increased to one hundred and sixty-five pounds, which was my rowing weight.

"The question has been asked, 'Is this the highest condition?'

"If you could find some means of compensation for the enormous expenditure of vital power that is necessary in training, then it would be the very highest condition. If by some spiritual process, a man could be so filled with life that his body could be kept in the best possible repair, training would be an admirable help to mental and spiritual development. There is something charming about the clear-

ness and healthfulness of a state of training. The freedom which such health ensures from care and despondency, is worth something. But it is temporary, for no man can keep it up long. The body wears out under the excess of work. My experience is that the spiritual resources are heavily taxed to sustain the body, and that it requires nearly all the time, when a man is not exercising, to recuperate. At the same time that I felt vigorous and ready for anything, there was not a moment in which I could not easily drop asleep; and this I was sure to do if I took up a book. Men who have trained much are not long lived; this is, perhaps, because they have trained for certain events, and then launched suddenly into excessive indulgence. Some of the requirements of training would undoubtedly help to develop the "highest condition;" such as abstinence from tobacco, a limited use of hot and alcoholic drink, as well as control of appetite generally, retention of seed, and regular habits.

"If I were to compare the men of the Oneida Community with those who train, I should say that the former have much advantage from their regular habits of life. The Oxfords are accustomed to high living, and have to go under a certain reaction before the régime of training becomes normal to them; whereas the men of your society find it from the start, their natural style of living. Then indispensably necessary to a race, is control of the nerves; and I think the system of self-control which you practice would here stand to your advantage. If under ordinary circumstances, I were asked to pick out a racing crew, I should have less reference to muscle than to faith and perseverance. I would never select a man who would feel discouraged because things looked a little dark;—give me a man who can row a losing race—one faint heart in a boat would spoil any crew."

ITEMS.

FRANCE has decided not to send a representative to the Œcumenical Council.

A DECREE from the Spanish Government declaring liberty of worship in Cuba, was expected on the 20th.

NAPOLEON is reported to have counseled Spain to pursue a liberal policy toward Cuba, and accept Deputies from the Island to the Cortes.

News from Rio Janeiro reports that the allies have captured the strongholds Ascurra and Piribebin. President Lopez has fled and the Paraguayans can no longer continue the struggle. Reports from the other side, while confessing temporary defeat, are still confident that Lopez will continue the war.

FATHER HYACINTHE, the celebrated Catholic preacher of the Cathedral of Notre Dame, Paris, has protested against the doctrines of Rome, and withdrawn from his church. This action has caused much excitement, and, it is feared, is the forerunner of stormy times in the coming Council.

M. PERETRY, a deputy, demands that the Corps Legislatif assemble of itself, on the 25th of October, should Napoleon fail to convoke it. This would be a movement toward liberalizing the government of France. The Corps Legislatif would then be an independent body, limiting the power of the Emperor.

THE offense given to the Spanish government by the note of Minister Sickles, grew out of his intimating that the Government at Washington might, under the force of public opinion, be compelled to recognize the Cuban insurgents.

THE Viceroy of Egypt has deferred his visit to Constantinople; he demurs at the Sultan's order not to contract budget loans in Europe.

Dr. Cummings, the celebrated Scotch preacher in London, having applied to the Pope for permission to attend the Œcumenical Council at Rome, the Pope replied by referring the Dr. to the letter of invitation to Protestants, and says he will find that it is an invitation, not to a discussion, but only to profit by the opportunity to return to the Catholic church; that there is no room at the Council for the defense of errors already exploded.

Announcements:

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Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 203. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

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Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

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SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

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Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

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Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

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